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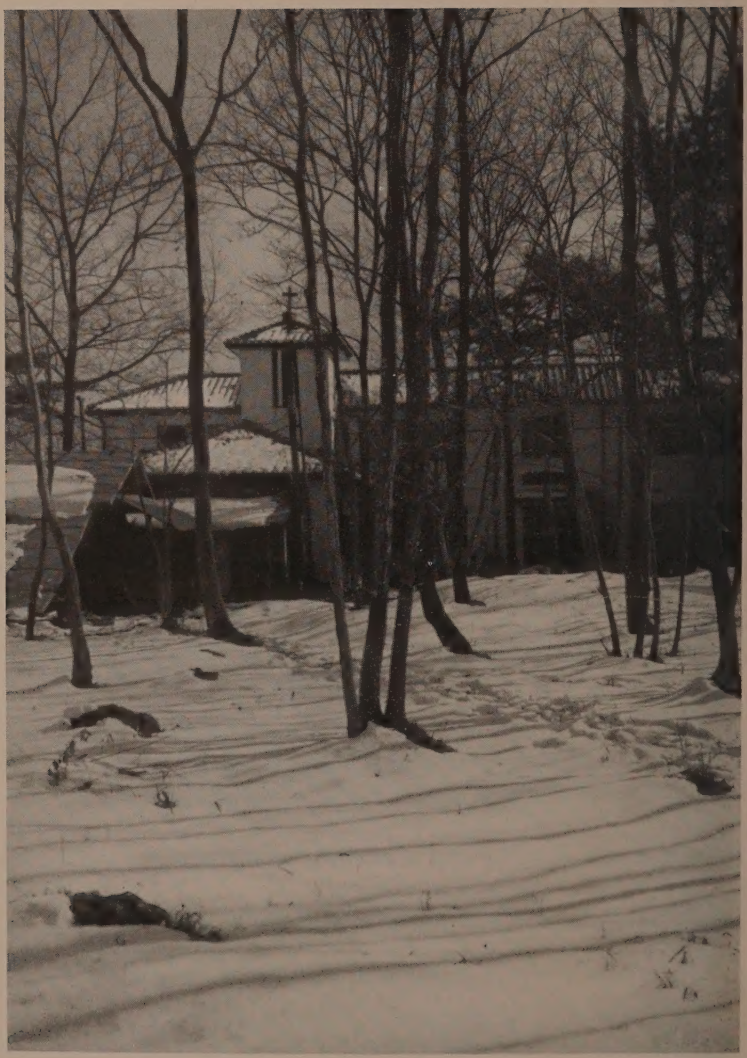

WINTER SNOWS

(St. Michael's Monastery, Oyama, Japan)

(Photo by Father Dale)

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

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OLIVER BOYNTON DALE

By FATHER PALMER, S.S.J.E.

OLIVER DALE came from a good New England background. He was born on September 28, 1890, at Newburyport, Mass. It was a high school teacher in Haverhill who roused his interest in the Church. It was she also who introduced him to Father Powell S.S.J.E. In that way his connection with the Society was almost lifelong. He served in France during the first Great War and there he came to have a lasting love of things French. It was one of his dearest boasts that for some minor infringement of a regulation, he had his name on the police records of Paris! When he came home from the War he entered the Novitiate. It was the old Novitiate at St. Francis House, 38 Winthrop Street, Cambridge, where the Harvard "gym" now stands. The American Province had, a few years before, obtained permission to have its own novitiate, and Fr. Burton had been appointed Novice Master. He rented the ramshackle old house on Winthrop Street, and it was soon brimming over with young men trying their vocations. Some of us can well remember the arrival of the good looking young business man returned from the air force.

From that time on, Oliver Dale, at first known as Brother Augustine, was intimately connected with every part of the work of the American Province and Congregation. He was stationed in Foxborough, the old Mission House in Boston, the House for work among Harvard students in Cambridge. He went to New York, and was graduated from the General Seminary and priested, and worked in the parish of St. Mary the Virgin. He was Superior of the San Francisco House. He was Assistant Superior of the American Congregation. For two periods he was in Japan. He was the beloved Pastor of St. Augustine's in Boston. His life was a thread woven in and out of all the Society's activities; and those of the Sisters of St. Margaret and the Order of St. Anne.

He was gifted with an artistic taste which has left its mark on our buildings and publications and especially upon COWLEY. His great virtue was his reliability, and sense of responsibility. If he took on a job — and sometimes he did it with what looked like little enthusiasm and even grudgingly — you knew that he would do that job thoroughly and well. He was really of a very affection-

Sergeant Oliver B. Dale,
U. S. Army, Air Service, A.E.F.

(At Nancy, France, 1918)

Father Dale, S.S.J.E. on His
50th Birthday, Sept. 28, 1940

(Taken at Kiryu, Japan, with
Fr. Hoffman, S.S.J.E., and
Mrs. Miya Murata)

FATHER DALE AT
ST. MICHAEL'S MONASTERY
OYAMA

(With the bicycle presented by t
Womans Auxiliary, Diocese of
Massachusetts.)

FATHER DALE AT
OYAMA

ate nature, but his New England reticence made him rather ashamed of what he thought was softness. His occasional abruptness was protective coloration to hide that affection which he feared to display. All along the many years of his ministry there are numbers of young men — especially young priests — who are grateful for his affection and interest which saw them through hard parts of their road. He was very devoted to the coloured people. He had a great admiration for their many noble qualities, and he rejoiced in their triumphs. His other great love was of Japan.

His later years were dogged with ill health, and he might well have pleaded that he settle down again in New England; but he was eager to get back to Oyama, with all the rigours of a Japanese winter ahead. It is hard to realize that his life on earth is over. He is one of those unobtrusive persons who filled in many a vacant place, and who are missed in dozens of connections when they are taken from us. May he rest in peace, and joy in the presence of the Lord .

In memory of Father Dale it is proposed to erect two memorials, one at the Monastery at Oyama, and the other at the Church of St. Augustine and St. Martin's, Boston; both served by Father Dale, and both very dear to him. The memorial at Oyama is to take the form of a Shrine of Our Lady, while the one at St. Augustine's, will consist of a new Tabernacle for the High Altar. Readers of COWLEY who wish to contribute to these memorials may send their offerings for the purpose to "The Father Superior, S.S.J.E., 980 Memorial Drive, Cambridge 38, Mass. "Please state clearly the purpose of your offering, and whether it is to be applied to the memorial at Oyama, Japan, or to the one at the Church of St. Augustine and St. Martin, Boston.

TRIBUTES TO FATHER DALE

From The Right Rev. Norman Nash, Bishop of Massachusetts

"I was much saddened to read in the Boston paper at my summer home of dear Father Dale's death. Ever since I taught him in a course at E.T.S. I have been very fond of him. I am glad that he called on me in June, and that we had a good talk about his splendid ministry in Japan.

The loss to the Church in Japan and to the Order is a great one. May God grant him eternal peace."

From Bishop Nakamura, of The Diocese of Tohoku, Japan

" On the 15th of November, I was given the high privilege of celebrating the Requiem Mass for the late Fr. Dale, S.S.J.E. in the chapel of St. Michael's Monastery. The day was of an ideal Indian Summer weather, and many friends of our beloved departed Father gathered.

Yes, we do miss Father Dale profoundly. His death was an unspeakable loss not only to Oyama Monastery but also to us even in Tohoku Diocese. . . . I met him first in 1924, when I spent my one year at G.T.S. Chelsea Square. Ever since he has been my great and kindest friend."

From The Mother Superior of St. Margaret's Convent, Boston

"Words seem rather inadequate to express to you our deep sympathy in this sudden loss.

We, the Sisters of St. Margaret shall always remember with gratitude the time, interest, and guidance which Father Dale gave us as our Chaplain."

From The Mother Superior of All Saints Convent, Catonsville, Md.

"It was a great shock to us to hear of the sudden death of dear Father Dale. Our hearts go out to you and your bereaved Community both in Cambridge and Japan.

We are so grateful for having had Father Dale with us for the few days in February when he showed us the beautiful and interesting slides on Japan. We were all impressed with the quiet and seemingly Christ-possessed demeanor which he showed. He gave the impression of 'not counting' except that the work of God might be furthered."

FROM A PRIEST.

"As you know, I have known him many years, and greatly enjoyed his example and gifts. Perhaps I most regret his death because of his devotion to the Society in Japan, for it is hard to find another with his understanding and appreciation of the people and situation in that country."

FROM A LADY.

"People have written me of Fr. Dale's sudden death on his journey back to Japan. I must send you and all the fathers my deep and grieving sympathy. He has been one of my warmest and wisest friends and I shall miss him more than I can say. For him, the quick step into Life must be only joy, and I can think of his quiet wonder and delight as the beauty of which he always dreamed becomes more vivid and real to him."

HERE AM I, SEND ME

(Isa. VI. 8.)

(To Father Dale, "sailing for Japan," September 15, 1956)

Thine were the gentle words, "Come unto Me,"
And Thine the clarion call, "Go ye and find
The lost and erring ones, the proud, the blind".
All these are Thine and all will one day see
The whole creation saved, subdued to Thee,
Whose love constrains, compels us, body, mind
And soul, an offering complete to bind
Us to Thy holy service, slaves yet free.

Ambassador for Christ! Future and past
Are in His Hands; the shining present take;
Across the miles of land and ocean go
With confidence, your cares upon Him throw.
Christ crucified your constant theme to make
And yours the sure hope of His Heaven at last.

D. C. Y.

A WITNESSING CATHOLIC PARISH

By FATHER SMITH, S.S.J.E.

(A sermon preached in the Church of Saint John the Evangelist, Boston, Massachusetts on the Feast of the Dedication, October 7, 1956)

"And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (*Acts* 2:42)

ONCE again we have come together to commemorate the Feast of the Dedication of this church. When that small band of Congregationalists who constructed this edifice conceived their project, their desire was that orthodox trinitarian theology should always be taught within these walls. They have not been disappointed of their hope. The second group of worshippers to use this building dedicated it to the theology of the Incarnation, calling it, *"The Church of the Advent"*. Seventy-three years ago the church's dedication was changed once again to honor him who was deeply loved by the Incarnate Word, and who so movingly portrayed Him and His work and teaching in his gospel.

Thus there has been in this church an uninterrupted tradition of sound theological teaching which, since the time that the building has been used by Churchmen, has expressed itself outwardly in all the ceremonial of Catholic practice, and inwardly in the cultivation of the things of the spirit. You and I, though unworthy, are the heirs of a great tradition. For this we humbly give thanks to our heavenly Father. But privilege is always accompanied by responsibility. Before God and man it is our solemn duty to see to it that this beloved Church of Saint John the Evangelist continues uncompromisingly to witness to Catholic faith and practice and discipline in the years which lie before us. As on this Feast of the Dedication, we repledge ourselves to such a holy vocation, let us then review some of the characteristics of a witnessing Catholic parish.

A witnessing Catholic parish is, first and foremost, one centered around the altar of God. This altar is the hearthstone of this house, the meeting place around which gather all the members of this family. We, like the first Christians, continue "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (*Acts* 2:42). We do not look upon Sunday merely as a day for church-going. We look upon Sunday as the Lord's

Day, the day on which we have both the bounden duty and the great privilege of "breaking bread", of sharing in the Lord's Service, of making Eucharist, of uniting with our brethren — the other members of Christ's Body — to re-present the eternal Sacrifice.

Because the action which takes place at the altar is so tremendously significant, we surround it with every suitable adjunct to worship. The altar is vested with costly hanging. The celebrant wears when offering the Holy Sacrifice, vestments which symbolize the robes worn by our Lord Himself as He mounted the hill of Calvary. Candles and flowers uplift our hearts. The sanctus bell punctuates solemn moments of the Liturgy. Incense rises upward to symbolize the ascent of our own prayers before the altar on high. Here at Mass, time and space vanish as we gain a glimpse of the glory of God.

We, as Catholic Christians, are privileged, like the prophet Isaiah, to see the Lord "high and lifted up" as His train fills the temple. We, like Isaiah, know that such an experience also brings a conviction of sin. When we come before the presence of Almighty God we cry out as the prophet did, "Woe is me! for I am undone", and then, like him, we go on to make our confessions.

A witnessing Catholic parish is one composed of men and women and boys and girls who faithfully, regularly, and contritely, make use of the Sacrament of Penance. Upon every priest of His Church, Christ has bestowed the power and authority to pronounce absolution in God's Name. To each priest, at ordination, the Bishop rehearses the solemn charge, "Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." The priest exercises this sacred authority pre-eminently in the confessional. There the faithful come to pour out their hearts to God, to seek penance and godly counsel, and to obtain, above all, the priceless gift of absolution.

There are those who revel in the beauties of Catholic ceremonial, but shrink from going to confession because it is a hard thing to do. A Catholic Churchman does not avoid the hard things involved in his religion. He is willing to "endure hardness, as a good soldier of Jesus Christ". Despite personal discomfiture, he is willing to fast. As part of his preparation for receiving Holy Communion he invariably fasts from liquid and solid food from midnight of the preceding day. He looks upon the Prayer Book "Table of Fasts"

not as an outmoded relic of the past, but as a living guide to a disciplined life.

A witnessing Catholic parish is one which, continuing "steadfastly in the apostles' doctrine" teaches the whole Faith uncompromisingly. Its children are nurtured, not on a milk diet of fragrant but futile courses of study; but on strong meat — on the truths of the Catholic religion. From its pulpit is heard, not the political or ethical or social philosophy of a man; not the jargon of the muddled thinking of contemporary theology; but the eternal Gospel of Jesus Christ. Jesus Christ is not merely respected as a notable do-gooder, a VIP who lived long ago. He is worshipped as "God of God, Light of Light, Very God of very God" and His teaching is proclaimed undeviatingly.

A witnessing Catholic parish, continuing steadfastly in the apostles' fellowship, is one in which the threefold ministry is cherished as a divinely-appointed means of preserving the Church. The episcopate is looked upon as being essential to the very existence of the Church. The priesthood and diaconate are recognized as essential agenices through which God acts directly in the lives of His children. The priest is rightly referred to as "Father", for he is the spiritual father of those committed to his charge. Catholic Churchmen, in view of the high esteem with which they regard the orders of the ministry vigorously opposed by word and by deed any action which may jeopardize the validity of that ministry. The Catholic Churchman stoutly denies the erroneous theory that the reunion of Christendom must be achieved at once and at any price.

As a consequence of their regard for the Church, Catholic laymen and laywomen are zealous in their efforts to foster vocations to the various fields of service within the Church. A Catholic parish which is truly witnessing to the Faith, is one from which young men are constantly entering seminaries to prepare for the priesthood. A witnessing Catholic parish encourages its sons and daughters to test their vocations in religious orders or to offer themselves for the missionary work of the Church.

A witnessing Catholic parish not only shares its members with the Church at large, it also zealously draws new members into its fellowship. It looks around and observes many who profess no religion. It sees others who are searching for the Catholic religion,

and it shares with all alike. There is no concern about the income group to which a man may belong, whether or not he belongs to this or that fraternal organization, or what may be the color of his skin, or the land of his birth. All are looked upon as children of God in need of His grace, and all are invited to share in that grace which comes through the Church of the living Christ.

A witnessing Catholic parish does not, of course, limit its gaze to the horizon of earth. Beyond the Church Militant it sees the Church Expectant, where the souls of those who have died in the Lord now rest from their labors. Catholics pray for the souls of those in the waiting Church, interceding that they may rest in peace, that light perpetual may shine upon them; that having been purged from the stain of sins committed on earth they may enter into the Church Triumphant. Catholics do not fear death, but they *do* take it seriously. They realize that the wages of sin is death; and they look upon a funeral, not as a sentimental flower show, but as the Church's solemn prayer for the dead. They celebrate Masses of Requiem, regarding such prayers not as unfortunate mediaeval tactics, but as acts of intercession for the souls of the faithful departed.

A witnessing Catholic parish sets its ultimate gaze, of course, upon the Church Triumphant. It is the vision of heaven which encourages the Catholic to persevere as he agreed to do in his baptism. He repeatedly signs himself with the holy sign as a pledge of his allegiance to Christ crucified, and of his own determination manfully to fight under Christ's banner "against sin, the world, and the devil". The Catholic knows that he is never alone, in his warfare, but that the prayers of those in the Church Triumphant assist him all along the way.

The thoughts of the Catholic Churchman are often turned towards heaven. He sees there that inspiring throng who pour forth ceaseless adoration before the Throne of Grace. He sees the blessed Virgin Mary, the Mother of Jesus, and asks for the aid of her intercession. He pleads for the prayers of all the saints, knowing that those holy ones — apostles and martyrs, doctors and confessors, bishops and priests, matrons and virgins — having run their course with faith, now enjoy the bliss of everlasting life as they bask in the radiance of divine glory.

A witnessing Catholic parish is a veritable powerhouse of prayer. Its members understand that private prayer and corporate worship

are as important as the air they breathe and the food they eat. They begin each waking day by a renewed act of dedication, pledging their souls and bodies to Christ. They literally pray without ceasing, making constant ejaculations throughout the day, viewing their work itself as an act of prayer. They intercede for those who need their prayers. They constantly praise and adore the good God and thank Him for His manifold blessings. Nightly they examine their consciences and make acts of contrition for their sins and faults. Finding the doors of their church always open, they frequently pass through them to share in the daily offices and daily Masses, to participate in extra-liturgical devotions, to make visits to the Blessed Sacrament, to enter into private prayer and meditation. Thus does a Catholic parish, through its praying members, witness to the Lord Jesus Who in His incarnate life ceaselessly communed with the heavenly Father delighted to worship in His Father's house.

A witnessing Catholic parish is, above all, a school of sanctity. Its members, ever mindful of their call to become saints, strive to attain to that high and holy vocation. They hunger and thirst after righteousness. Day by day they endeavor to emulate the glorious pattern of Jesus Christ their Lord. With the help of His grace they succeed, step by step, in putting sins and faults out of their lives. Through the sanctifying power of the Holy Ghost, they attempt to gain the needed virtues, to obtain the increase of faith, hope, and charity. They look to the blessed saints and attempt to follow them in all virtuous and godly living, that they too may come to those unspeakable joys prepared for those who unfeignedly love God.

My good brethren, the Lord God has laid in our midst "for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Thank Him for that manifestation of His loving-kindness towards us. Resolve this day to return a measure of that love by your loyalty to Him in this little portion of His vineyard. Let the loving devotion of those who have assembled here in the past inspire and encourage you as you carry the light which they kindled. Hold that light high, that it may shine forth in this City and in this Diocese and guide the footsteps of many. Continue "steadfastly in the apostles' doctrine and fellowship, and in the breaking of bread, and in prayers." Praise God that the lot has fallen to you in so fair a ground. Pray that you may become ever more worthy of such a goodly heritage.

FATHER BONIFACE, MONK OF MOUNT ATHOS

By Dr. S. Bolshakoff

ALTHOUGH it was November, the weather was warm and sunny, very much like in Italy. The high dome of heaven, aquamarine sea, towering thickly-forested mountains, white monastic buildings with a pinkish Byzantine church, gardens and flowers, everything bathed in the kindly southern sunshine. The mountain air was crystal clear and invigorating, so different from the poisonous air of our overcrowded cities. The solemn yet joyous silence reigned supreme, interrupted only with the occasional bird singing in the wood.

I stood with Father Boniface on the balcony of his hermitage and contemplated the vast panorama down below. I felt the all pervading sensation of peace and security. Fr. Boniface, slim and tall, looked young and strong, yet he was sixty.

"Why, Father", I asked him, "do the monks here and in Unsi Valamo live to a very great age and yet seem young and healthy?"

"Because they live in peace and simplicity. Good health and long life depend not so much on climate, comfort, diet, etc., as on the simplicity of living and inner peace. Inward peace cannot be achieved before we have mastered our body. We must be the masters and not the slaves of the body. If we submit to the latter, it will drive us to excesses when healthy, and to despair when ill. Therefore fasting and other ascetical exercises are necessary. Without them we cannot be masters of ourselves, but, of course, they are not enough. The essential condition to attain inward peace is to entrust oneself to the Divine Will. The greatest prayer known is simple; 'Thy Will be done!' We must curb our desires, because if we do so we destroy passions. He who has defeated his passions is always joyful. This is obvious. He who is accustomed to abstemious living is not distressed by the absence of good meals or other comforts. But this is not enough. He who has mastered himself is not worried that he cannot repay with interest them who have offended him. He is indifferent to honours, and still more so to money. He who does not feel sadness in such cases has truly mastered himself".

"Could people attain inward peace in the world, Father?"

"They could, but it is very difficult. The Fathers called the totality of passions, 'the world', because all these exist there. We all know that it is difficult to defeat any passion in the presence of objects or people who excite this passion. It is foolish to try to overcome drunkenness by living among drunkards; or to seek purity by associating with the debauched. The same holds true concerning anger, envy, etc. People in the world are so unhappy because they either are dominated by their bodies, or want too much. If they receive, they are quickly satiated and become bored. If their desires are left unsatisfied, they become rebellious and angry. They are unhappy both ways".

"What is most helpful in order to attain to inward peace, Father?"

"Silence. St. Isaak the Syrian, perhaps the greatest mystic who ever lived, said; 'When you put on one side all religious exercises, and on the other side silence, you will find that the latter is more important than all the others put together. People give many advices, but when you become a lover of silence you will soon find human advices superfluous, and all your former works and activities useless. What is more, you will find that all that is left behind. This is the sign of the approach to perfection'. I will illustrate the point by a story from the monastic life of the past. Three monks, who lived in a desert, decided each one to follow the special vocation to which he felt himself to be called. The first decided to become a peacemaker, and to promote good relations and charity among men. The second went to minister to the sick, while the last remained in the desert. Many years passed by. The first monk, after years of attempted peace-making, succeeded very little; but lost his own serenity. He became depressed and disillusioned. The second monk likewise failed to achieve much in his ministry. He too lost his former peace of mind. Meeting with the other monk who had left the desert, and having discussed their failures, they decided to pay a visit to their brother who had remained behind. They found him as serene as formerly — indeed much more so. They asked him how he had achieved such a marvel. Instead of explanation, he suggested to the two monks that they fill a stonevessel with muddy water, and look into it. When they had done so, the solitary asked them what they saw. They answered, 'Nothing'. After a time he asked them to look into the vessel again, and to tell him what they saw. They replied,

'We see our faces.' 'Well', the solitary said, 'when you live in the world, disturbed all the time, victims of haste and hurry, surrounded with the muddy water of the worldly life, you cannot see your own selves, and do not know what to do. But when you are alone, you soon see what you really are. Only then will you find what to do to heal your weaknesses' ". "You realize now, my friend," Fr. Boniface said, "that all our activities, if they are not based on prayer and meditation, are nothing. They are merely like muddy water."

"What is the best time for prayer?" I asked the monk.

"Night", he answered. "The same St. Isaak says, "choose the sweetest work, the unceasing night vigils. During them our fathers cast out the old Adam, and were clothed in the robe of the transfigured mind. In those hours, our soul contemplates eternal life, and casting off the robe of darkness becomes the temple of the Holy Ghost!"

"Did you meet, Father, men who became temples of the Holy Ghost, and who were transfigured as St. Serefim was when talking to Motovilov?"

"Did you meet such people yourself?", Fr. Boniface asked.

"Perhaps", I answered, thinking of some contemplatives whom I had met.

"Well, why then do you ask me? Many holy contemplatives have lived and died here. The hall mark of a true contemplative is when he always sees his sins; and realizes the boundless mercy of God. This makes him weep unceasingly, particularly when he prays, and comes to Holy Communion. St. Simeon, the New Theologian told his monks; 'If you have no tears when you approach the Holy Table, you are unfit either to take Communion or to celebrate.' We had here many years ago the blessed Father Arsenius, who lived in an hermitage with another monk, Nicanor, who served him. Those who visited their chapel were always deeply impressed. Fr. Arsenius stood alone in the sanctuary, before the Holy Table with tears running from his eyes. The tears were so copious, and Fr. Arsenius realized so much his own nothingness, that he was hardly able to pronounce the sacred words. Fr. Nicanor, standing at the Reader's Desk, felt likewise. Such people approach the Holy Table rightly as we all should do. But do we?"

The next time I met Fr. Boniface was when leaving the church after a long night vigil. I had already noticed him in the darkened church. Only a few sanctuary lamps burned before some ikons. The Reader read a long homily of St. Simeon the New Theologian. Deep silence reigned supreme. The black figures of the monks stood motionless in their stalls. Then the choir began to sing again. They sang slowly and clearly. The sacred words reached the mind, strong and inspiring. There was no haste, and none of the distraction found in parish churches. The dialogue of the soul with God was easy, free and unhampered. Slowly and increasingly the mind liberated itself from worldly associations, and was entering the world of the eternal truths. Hours after hours passed unobserved. Time stood still. There was no time but eternity. . . .

When I left the church, the sun was about to rise. The wonderful, breath-taking panorama of sea and mountains rested in profound and joyous peace. Fr. Boniface stood before me. "Remember always", he said, "the words of St. Nilus of Sinai, 'He who has tasted solitude, and began, however poorly, his exercises in contemplation, will never agree to chain his mind to anything earthly. He will not abandon the vision of God in order to turn again to worldly cares when he plans for the spiritual heaven.' This is why no true monk will ever leave this paradise on earth."

A HISTORY OF THE AMERICAN CONGREGATION OF THE SOCIETY OF SAINT JOHN THE EVANGELIST

By Father Smith, S.S.J.E.

(*Continued*)

XIII. The Saint From Reading Gaol

WHILE in the course of 1833 renewed spiritual power was being generated by Cowley Fathers in Boston, another member of the Society was launching a great movement in Philadelphia. The movement was the Guild of the Iron Cross. The founder of the movement was Father Charles Neale Field. Henry Bradford Washburn, Dean Emeritus of the Episcopal Theological School in Cambridge, Massachusetts, once stated in a lecture on monasticism,

> "In every religious order you will find a gardener, a scholar, and a saint."

Applying this generalization to the American Congregation of the Society of Saint John the Evangelist, one must conclude that there have been gardeners galore, no scholars, and one saint. Surely Father Field was that saint!

Ironically, the good Father was born in the unholy confines of a jail. Let is be explained at once, however, that he was not the son of a female criminal, but of the wife of the Reverend John Field, who built, and served as chaplain to, the model jail in Reading, England. Doubtless it was his father's solicitude for the underdog which motivated Father Field's love for all God's children, especially the underprivileged. Long before people began talking extensively about social justice, social service, and the social gospel, Father Field and Father James Otis Sargent Huntington, the saintly founder of the Order of the Holy Cross, were carrying out these teachings — the former in Philadelphia, the latter in New York City.

One day in 1883 a group of twelve workingmen gathered together with Father Field in Philadelphia to determine what they could do for themselves and for others. Out of that conference issued the Guild of the Iron Cross. The Guild was in no way con-

Father Charles Neale Field, S.S.J.E.
(While at St. Clement's, Philadelphia)

nected with any socialist or political organization. It was primarily a moral and religious movement, and its members were committed to endeavor earnestly to suppress in themselves and in others, intemperance, profanity, and impurity. The founder and the members of the Guild realized that religion was the central factor in life, but they went on to apply the tenets of the Faith to their daily work and to their social relationships. Thus the Guild inculcated the fundamental concept of the dignity and sanctification of labor, and of the brotherhood of all workingmen. It proposed to attempt to elevate the condition and increase the good qualities of all laboring men. Above all the Guild tried to unite capital and labor in a spirit of mutual understanding and goodwill. This was indeed a bold concept for the year 1883. Father Field journeyed far and wide preaching the message of his Guild, and in the course of time it numbered many thousands — bishops, priests, and laymen.

In our day of the standardized five-day week it is taken for granted that most workers are free on Saturday and Sunday. Furthermore child labor has been generally abolished. But it has not always been so. One cause which Father Field and his Guild zealously espoused was a Saturday half-holiday for working-boys. On a little printed sheet disseminated as part of the campaign, Father Field explained,

> "The Iron Cross considers it a religious duty to do all in its power to obtain the Saturday half-holiday for the boys, and to help them to keep it well. The Guild of the Iron Cross rejoiced in the victory of the car conductors, when their hours were shortened, and the Guild will always take the side of the oppressed. It will rejoice when all workers have a half-holiday on Saturday, and it will not rest until this has been obtained for its boys."

But having obtained a Saturday half-holiday, many of the working lads lacked the financial wherewithal to leave the City for some wholesome recreation. To counteract this Father Field organized outings to the Philadelphia suburbs or the seashore, or excursions up and down the Delaware River. One half-holiday outing sponsored by the Guild saw three hundred excited boys assemble at the Broad Street Station for an outing at Glenolden. Out in the country Father Field passed out bats and balls, and soon games were in progress everywhere. A newspaperman who reported the outing

wrote that cheers were given for Louis Douglass, the President of the Guild, and he adds,

> "But the three cheers for Father Field made the usually quiet woods ring again."

Perhaps it was the devoted ministry of Father Field, more than any other factor, which caused St. Clement's to become known as *"The Church of Those in Trouble"*. It was his great missionary zeal, combined with the moving preaching of Father Maturin and Father Convers, which brought so many to Christ in Philadelphia. The good works performed in the parishes in Philadelphia and Boston, as well as the missions and retreats conducted by the Fathers in innumerable places, spread far and wide the good name of Father Benson and his brotherhood.

From the beginning up to this date, the Society had remained under the personal direction of the Father Founder, but now, eighteen years after being formally inauguarated, it was felt by many that the time had arrived to adopt a constitution. It will be recalled that Father Grafton and Father Prescott had agitated for a Constitution and had declared that the reason for their separation from the Society was what they considered needless delay in its formulation. Finally, during the Chapter of 1884 at Cowley, the Statutes and Rule of Life of the Society of Saint John the Evangelist were formally adopted. The historic event has been recorded in these words:

> "In the afternoon of the Monday following the Chapter, September 22, 1884, the Rev. the Father Superior General with all the Members of the Society at that time in England waited upon the Lord Bishop of Oxford at Cuddesdon. His Lordship received them in the Palace Chapel, and, after declaring his acceptance of the Office of Visitor to which he had been elected by the Chapter, gave his blessing to the Society collectively and individually laying his hands upon each one present. The books containing the Statutes and the Spiritual Rule as adopted by the Chapter and approved by the Bishop were then signed by each of the Professed Fathers kneeling at the steps of the Altar."

Thus the Society of Saint John the Evangelist passed from a state of tutelage to the status of a democratic institution governed by a written Constitution.

Father Hall, who was present at the Chapter of 1884 as the Superior of the American Province, remained in England for a full

year. He attended the Seabury Centennial in Aberdeen, and held a number of retreats. Father Hall was constantly in demand as a conductor of both retreats and missions. During the period he was connected with the church in Boston he gave no less than fifty-seven retreats and preached fourteen parochial missions.

On the trip to the United States in 1885, Father Hall was accompanied by Father Field. In a letter written to Father Benson near the end of the voyage Father Hall explained that they had travelled "intermediate", and that he had "felt much less out of place than amid the luxuries of the saloon, which always seemed incongruous with our habit". In his transcontinental trip in 1882, Father Hall experienced qualms of conscience about taking a sleeper (though the journey then necessitated nine days of travel), but finally decided it was justifiable on the grounds of prudence. No matter by what class Father Field crossed the Atlantic he always spent a good deal of time with the steerage passengers To alleviate the trials of the people enduring the horrors of steerage travel during his trip to America in 1880, Father Field collected money, fruit, tobacco, papers, and books from the saloon passengers, and redistributed the articles to the members of his steerage "parish". On this trip in 1885 is was a similar story. By this date Father Field also took advantage of the opportunity to present the program of his newly-organized Guild of the Iron Cross to the steerage passengers. He persuaded two saloon passengers, Lord Brabazon, the President of the Young Men's Friendly Society, and Tom Hughes, the author of *Tom Brown's School Days,* to address the passengers assembled on the steerage deck, and he himself spoke on, "Temperance, Reverence, and Purity". Father Hall wrote,

> "Father Field is a singularly able and ready missionary on board, and has devoted himself to the steerage people. On Sunday and Monday evenings we had a meeting on deck, with hymns and short informal addresses. . . . Perhaps the most edifying exercise has been the 'school' which Father Field has held most mornings. You might see him seated on the deck surrounded by about a dozen children, whom he would catechize on Christian doctrines, beginning with our Lord's life, to which sets of pictures, with which we were supplied for distribution, furnished a capital introduction. A crowd of older people gather round and receive instruction and edification."

Is it any wonder that everyone loved Charles Neale Field? Is it surprising that even the hostile Bishop Stevens received the Father at once with full standing into his diocese?

XIV. Saint Augustine's Mission Is Started in Boston

After his return to Boston in August, 1885, Father Hall continued to be afflicted with poor health as he had been during his year in England. Nevertheless, he faithfully pursued his duties, and even assumed additional burdens. During the winter of 1885 and 1886 he worked incessantly and was constantly preaching in Boston during Lent. He managed to preach the Good Friday service at Trinity Church, New York; but it became obvious to all that he was sorely in need of a complete rest. Finally in July his doctor prescribed a sea voyage to Fayal in the Azores on a sailing vessel. The four-month respite turned out to be just the needed cure. Father Hall recommended the Azores as a suitable resort, not only for the restoration of physical health and strength, but as a healthy antidote for those Anglicans who see in Roman Catholicism the acme of perfection. In a letter to Father Benson he described in detail the low estate of the Roman Church in that area and added,

> "The Azores, healthful for various physical complaints, would, I think, prove a very remedial climate for any one suffering from Roman fever."

In his report to the Diocesan Convention of 1886, Father Hall expressed a desire that a permanent building might be secured for the rapidly-growing Mission of Saint Augustine for colored folk. In 1882, members of Saint John's Guild of the Parish of the Advent (a Guild directed by Father Osborne) had opened a Sunday School on Phillips Street for negroes, but the project had been discontinued. Two years later, on February 17, 1884, another Sunday School was opened on Cambridge Street, most of the teachers being colored communicants of the Church of Saint John the Evangelist. Attendances increased rapidly, and in three-months-time a more adequate building on Anderson Street had to be rented. The school was first known as "Saint Phillip's", but in 1885 the name was altered to "Saint Augustine's Mission".

A small Confirmation Class was presented to the Diocesan (Benjamin Henry Paddock) when he visited Saint Augustine's Mission

on February 23, 1886. This was perhaps the first time in the Diocese of Massachusetts that a Bishop had administered Confirmation in a church for colored people. In a letter to Father Benson written a short time after this historic occasion, Father Hall said,

> "The Bishop's visitation was on the eve of S. Matthias. It was his own proposal to come and pay us a visit — apart from any confirmation — if we could gather the people on a week-day. The Bishop first came to our School room at S. John's, and made an address to the children of our Juvenile Branch of the Church Temperance Society at their Monthly Meeting. At S. Augustine's we had semi-choral service, a shortened form of Evensong printed on a card, the intricacies of the Prayer Book being as yet beyond our powers, and then the Bishop preached extempore on the Parable of the Great Supper, and the different excuses which people make for neglecting the invitations of the Gospel. After this he Confirmed three persons, one man and two women, all married, and at the close of the service after disrobing he spoke to a number of the people individually, and said a few kind words of encouragement to the group of Sisters, especially on the blessedness of working where little immediate recompense it to be expected. The Chapel was full — the few white faces looking very white — and the people quite orderly and reverent, much more so than many congregations the Bishop must meet in his visitations."

Writing to the Father Superior in September of the same year (1886), Father Osborne describes the Mission's observance of its Patronal Festival. On that occasion the Reverend J. W. Elliott, and the Sisters of Saint Margaret took eighty small colored children in two horse-cars for a long ride through Brighton and Cambridge. Father Osborne adds,

> "They certainly created a sensation as they went along."

On their return the frolickers feasted on milk and watermelons in the Mission Room. The following day, Sunday, an outdoor procession wound its way through the West End. Brother Maynard led the procession bearing aloft a large cross decorated with flowers, and flanked by two colored boys in bright blue cassocks and clean surplices. Behind the crucifer and his attendants walked a hundred boys and girls with their teachers, the Sisters, and lastly Father Osborne. There "was no small stir among the" people as Father Osborne's description clearly indicates:

> "All the neighborhood turned out, and doors and windows were crowded with black faces, their eyes and teeth shining. We were a little fearful of doing it but every one behaved well, and though

> some of the onlookers laughed most of them were quiet and respectful, and some of the men on the side walks hushed the boys who talked or laughed. Only one boy in the crowd misbehaved. He picked up half a brick, but finally concluded to throw it down again. When I saw him raise it I fully expected to see it fly at the cross or Br. Maynard's head. The colored boys are so accustomed to pelt and yell at the Salvation Army's ridiculous spectacles of immodest girls dancing in the street that it would have been no wonder if we had suffered; but the dignity and real solemnity of our procession was to them most striking. I suppose the cross was never carried in the streets of Boston before."

In Advent of 1886 Father Hall wrote to England concerning further innovations. Two new enterprises were now undertaken at Saint Augustine's Mission — a Fife and Drum Band, and a Reading Room in which coffee was served at three cents a cup. After speaking of these novelties Father Hall states in his letter,

> "We are very anxious to secure permanent buildings for Saint Augustine's."

Some time between the date this hope was expressed, and the Diocesan Convention of 1887, the aspiration was fulfilled for the Bishop's Report to the Convention announcing:

> "The plain but decent and well-placed church for colored people in which the clergy of St. John the Evangelist have been carrying on a missionary work with much zeal and success has been purchased and is now S. Augustine's Chapel, Boston."

In addition to services and other activities carried on in the Chapel itself, in a disused school building nearby, classes were conducted every evening by the Reverend J. W. Elliott, in charge of the Chapel at the time, and the Sisters of Saint Margaret. Thus in a small way the Society of Saint John the Evangelist endeavored to care for the needs of at least a microscopic portion of Boston's eighteen thousand negroes.

Over and above their parochial duties in Boston and in Philadelphia, the Fathers continued to be in demand for retreats and missions not only in America but in Canada as well. In the fall of 1886 Father Osborne participated in a general Mission in Ottawa. In the letter of December 5th, 1886, to Father Benson, in which he announced the formation of the Fife and Drum Band at St. Augustine's, Father Hall also wrote,

A History of the American Congregation of the Society of Saint John the Evangelist

> "One of us will conduct a Retreat for Clergy at Ottawa in Septuagesima. Fr. Osborne, probably with Fr. Field, goes to Toronto for a Mission in Epiphany."

In the summer of 1887, Father Hall conducted a retreat for clergy at Silver Bay on Lake George, New York. Among those making the retreat was a young clergyman who had been exercising his ministry in Buffalo. He was Charles Henry Brent. In his biography of Bishop Brent, Alexander C. Zabriskie, formerly Dean of the Virginia Theological Seminary makes the following comment:

> "It would be difficult to overestimate the importance of this retreat on Brent's development. It awakened his spiritual life as it had never been awakened before. He was strongly and immediately attracted to Father Hall. . . . When they parted after this first meeting, the monk told Brent that if at any time he was thinking of changing his sphere of work he should consider Boston. This time was not long in coming."

The following year found Charles Brent at the Mission House in Boston testing his vocation to the Religious Life. At Whitsuntide he was placed in charge of the work at Saint Augustine's. Another priest associated with Father Osborne and Father Hall at this time was Henry Martyn Torbert. It will be recalled that Father Torbert withdrew from the novitiate at Cowley in 1874, returned to America, and from 1876 to 1883 ministered as chaplain to the Sisters of Saint Mary at Peekskill. In 1883 he came to live at the Mission House on Temple Street. He was still resident there when Father Brent arrived and began to exert a marked influence upon Brent's spiritual life. Reminiscing about the Mission House many years later Bishop Brent wrote,

> "I can conceive of nothing more admirable or productive of good results in the character and efficiency of a young priest than life in such an environment as I found myself in the Mission House of St. John the Evangelist, Boston. Simplicity of living, close attention to duty, and punctilious regularity are amiss at no time of one's career, but they are a whole education before a man's character is finally set. It may be that there are artificial features in conventual life but I experienced it in its best form, and can never have aught but affectionate and grateful memories of it."

(*To be continued*)

COMMUNITY CHRONICLE

THE Father Superior conducted a retreat for the All Saints' Sisters at their Convent at Catonsville, Maryland from November 12th to November 18th. On December 8th, the feast of the Conception of the Blessed Virgin Mary, the Patronal Festival of the Parish, he celebrated High Mass, and conducted a Quiet Day at the Church of St. Mary the Virgin, New York City, of which he was formerly the Rector. He also preached at St. Mary's at the High Mass on Sunday December ninth.

Father Williams conducted the annual "Year's End" Quiet Day for the Sisters of St. Margaret at their Convent at Louisburg Square, Boston, on Saturday, December 29th. He officiated, or assisted, at services of the Profession of a Sister at various Convents: All Saints' Convent, November 19th, (Sister Ruth Angela); Order of St. Anne, Arlington Heights, December 21st (Sister Hope); St. Margaret's Convent, Boston, January 8th (Sister Barbara Ellen). The Father Superior plans to fly to Japan early in 1957, in order to visit the Fathers and Brothers there, and to take counsel with them concerning the future of the work of our Society in that country. He hopes to leave Boston for Los Angeles on January 15th; and to proceed from Los Angeles to Japan on January 20th. Returning he plans to leave Japan for San Francisco on February 26th, and should be back in Cambridge on or about March 7th. Since the Father's time will be fully occupied on this trip, he requests that he may be spared all correspondence during his absence. Necessary correspondence sent to Cambridge, and addressed to "The Father in Charge" will be attended to.

Father Palmer preached a Mission at Simcoe South Deanery, Ontario, Canada, from October 28th to November 2nd. He arrived at the Monastery, Cambridge on November 12th, for a two-months' visit and rest. He will be the conductor of our Community Christmas Retreats from December 31st to January 12th. The retreats will be held at the Emery Farm, West Newbury, Massachusetts. After that, Father Palmer will leave for preaching Missions at Tifton, Georgia, (January 13-20); Isle of Hope, Savannah, Georgia, (January 27 - February 3); and Lachine, Quebec, (March 3 - 10). He will also conduct a retreat at Augusta, Georgia on January 23rd.

Father Clayton, the Deputy Assistant Superior spoke to the acolytes of Trinity Church, Boston on the evening of November

14th. He also gave addresses to groups of young people on the Religious Life on December 12th (Church of the Redeemer, Chestnut Hill, Mass.) and on January 14th. (St. Martin's Church, Providence, R. I.).

Brother Rowell who completed his course at the Seabury-Western Seminary last June, conducted a retreat for students from the Episcopal Theological School at the Monastery from November 23rd to 25th. On Sunday, December 30, his ordination to the Sacred Priesthood took place at a High Mass at the Church of St. John the Evangelist, Bowdoin St., Boston. Bishop Burton, S.S.J.E. of Nassau, performed the ceremony, acting for the Bishop of Chicago. On Sunday, January 13th — please God — Father Rowell will be Professed as a Father of the Society of St. John the Evangelist. The service of Profession will also take place at the Church of St. John the Evangelist.

Father Appleton, who during the past year has been visiting the houses of the Soviety in England, returned to this country early in December on the S.S. Newfoundland. The ship docked in Boston on December 3rd.

Father Upson preached at St. Andrew's, Church, Baltimore, Maryland, on Sunday, November 25th, in connection with the observance of the patronal festival of that parish.

Father Smith conducted a retreat for women at the House of the Redeemer, New York City from November 30th to December 3rd. The Father also conducted retreats at Bayside, New York on December 4th, and at Peekskill, New York, on December 6th. On December 10th, 17th and 24th, he was the noon-day preacher at St. Paul's Cathedral, Boston, Mass. Fr. Smith will preach a mission at St. John's Church, Lancaster, Pennsylvania from February 3rd to 10th.

Father Pedersen, who is the Vicar of St. Francis' Church, Chicago, on September 25th, gave a lecture for the Catholic Clerical Union of Chicago on "The Difficulties of Prayer." Beginning in October, 1956, and continuing until March, 1957, he is giving a series of lectures on "The Faith of the Church" to Church School Teachers. On November 2nd, at Milwaukee, he addressed a Youth Rally

on the subject of vocation. He conducted a retreat for the Benedictine Fathers at St. Gregory's Priory at Three Rivers, Michigan from December 3rd to 8th. From December 9th to 16th, he preached a mission at Grace Church. Sheboygan, Wisconsin. He also preached the sermon at the ordination to the priesthood of the Rev. James Sameter at the Cathedral at Fund-du-Lac, Wisconsin, on December 19th. On December 20th he spoke at the luncheon of St. Francis' Guild of the Sisters of St. Mary, working in Chicago. From December 31st to January 5th, Father Pedersen was the conductor of the Winter retreat of the Western Province of the Sisters of St. Mary at their Convent at Kenosha, Wisconsin.

The Rev. Ernest Ogden Kenyon made his first promises as an Oblate of the Incarnate Word at a service held at the Monastery at Cambridge, on Saturday, December 15th. The Father Superior officiated. Father Kenyon is the Rector of St. Peter's Church, Rockland, Maine, and is an old friend of the Society.

We are happy to print the following appeal on behalf of the Fund being raised to erect a memorial to the late Rev. Felix Cirlot, D.D. Father Cirlot was a distinguished theologian, and a valiant defender of the Catholic Faith. We commend this good cause to our readers: —

THE FELIX L. CIRLOT MEMORIAL FUND is now receiving offerings for the erection of a memorial in All Saints' Church, Indianapolis, Indiana. Here, in the last parish which he served, the friends of Father Cirlot from throughout the Church are erecting a beautifully polychromed statue of Our Lady and the Holy Child as a permanent memorial to this holy priest. Contributors names will be recorded at the shrine and remembered at God's Altar each year. Offerings may be sent to "The Father Cirlot Memorial Committee", 1559 Central Avenue, Box C, Indianapolis 2, Indiana.

BOOK REVIEWS

RETHINKING THE CHRISTIAN MESSAGE, by W. Norman Pittenger. The Seabury Press, Greenwich, Connecticut, 1956. Pages ix, 147. Cloth, $3.25.

DR. PITTENGER, who is Professor of Christian Apologetics at the General Theological Seminary, is disturbed by the fact that modern "men of good will", who have received a scientific training are unwilling to accept the Christian religion. His solution of the difficulty is to offer them a version of the Christian religion, completely shorn of miracle, and in which the doctrine of the Incarnation, instead of being stated in its classical form of the Hypostatic Union, appears to be reduced to the perfect union of the will of the man Christ Jesus with the Will of God. A great deal of this will be familiar to students of "Modernism", in its Roman Catholic or Anglican manifestations. Indeed, Dr. Pittenger does not shrink from proclaiming himself a Modernist in this sense. It must be said at once, that Dr. Pittenger's present theology was, for a number of us, "weighed in the balance and found wanting," and that a number of years past. The author, it is true, claims to believe in a transcendent Deity, but his theology appears to be based on an exclusively immanental God. God cannot interfere with natural processes, nor intrude into the world that He has made. The Virgin birth is, of course, rejected; likewise the bodily Resurrection of our Lord. Nor would it be correct, on the author's assumptions to declare, as the Creed does, that the Son of God "came down from heaven". The Christian message, as rethought by Dr. Pittenger, is strangely unlike historic Christianity or the Faith of the Church.

— G. M. W.

THE PULPIT REDISCOVERS THEOLOGY, by Theodore O. Wedel. The Seabury Press, Greenwich, Conn., 1956. Pages 181. Cloth, $3.50.

THIS latest work from the pen of Dr. Wedel is a "stir up" manifesto directed primarily at the clergy — Anglican, Orthodox, Roman, dissenting, free-wheeling, and all the rest. In a more restricted sense, it is a book for preachers. Certainly it should prove an eye-opener for the laity, too few of whom have any idea whatever of the travail of soul that goes into the preparation of sermons worthy of the name.

The contemporary form of this travail derives in part from the revival of theology that has been sweeping Europe and Great Britain and is now in full swing in the United States. Some call it "neo-orthodoxy." Dr. Wedel calls it "biblical theology" and he is all for it. To be sure, the outlines are somewhat fuzzy and there is variety, even disparity, among the authoritative voices: Kierkegaard, Barth, Tillich, Niebuhr, Forsyth, to mention only a few.

What they all have in common, says Dr. Wedel, is a reorientation back to the Bible as the fountain head of theological truth. Not the Bible of the old-fashioned Fundamentalists with their verbal inerrancy theories. Not the Bible of the "historic Jesus" cult, so dear to the old-fashioned Modernists with their aversion to every suspicion of obscurantism.

The Bible of the neo-orthodox school appears to be the Bible of the Pauline Epistles. The historic Paul replaces the historic Jesus. The religion "about" Jesus supersedes the religion "of" Jesus.

And strikingly modern this neo-theological Paul does seem to be. The alone-ness, the anxiety, the commitment of the existentialists are all there, if you read closely enough. The overwhelming "other-ness" of God is there. Yes, the Twelve Steps of Alcoholics Anonymous are foreshadowed in detail. ("There but for the grace of God" is their rallying cry.)

One thing Dr. Wedel succeeds in doing: he makes "neo-orthodoxy" sparkle with life and excitement.

One thing he does not make sufficiently explicit: the Anglican Communion has never deserted biblical theology. It is embedded in every page of the Book of Common Prayer. It is implicit in every word, act, and gesture of the Mass. The Sub-Deacon intones simply in honor of the historic Paul. The Deacon sings the Gospel of the historic Jesus with the attendant and befitting splendor of lights, incense, and a holy kiss.

This may not be "neo" but it is orthodox.

S. T.

THE HIGH CHURCH PARTY 1688 - 1718. George Every S.S.M., S.P.C.K., 1956. (The Macmillan Co.). pages xv. 195. Cloth, $4.50.

Book Reviews

THE author fills in with great and impartial scholarship a period of Anglican History not before so well illuminated. He shows the connection between the High Church Party of the time of William and Mary, and of Anne, and the Caroline Divines, but be also shows the differences. These come out in the views on orders. The Carolines were inclined to acknowledge the orders of foreign churches whom they supposed lacked the Episcopate through no fault of their own, while they denied the validity of the orders of the English disenters. Burnet forced the High Churchmen after 1688 to take a more logical view. In 1610 and again in 1662 (after the Commonwealth) English Bishops had consecrated Scottish Ministers for the Church of Scotland, which had neither a liturgy nor an episcopally ordained ministry. Nor did they insist on the reordination of the other Scottish ministers. It would be interesting to know how many of the 150 Scottish ministers, who in 1688 remained faithful to the Episcopate when episcopacy was abolished, had themselves been episcopally ordained. It is from these 150 that the present Scottish Episcopal Church derives.

This book makes it clear that there are few times since the Reformation when Anglicans have not been involved in some plan for bestowing the Episcopate on some foreign Church — three times, counting aid from the Non-Jurors, for Scotland, for Prussia, Hanover and Switzerland in the 18th century; for Prussia and Jerusalem in the 19th; for Finland, Spain, South India and the Philippines more recently. Bishop Jablonski of the Moravians is a link in some of these schemes. Wesley was influenced by the Moravians. His unfortunate intervention for the United States is not too surprizing. Every calls attention to the opinion of the Schoolmen, followed by the Council of Trent and the Jesuits, and leaving its mark on the Roman *Codex Juris Canonici* and Pontifical, that Presbyters and Bishops are one order. The Carolines were to some extent influenced by this. A fresh study of the Fathers in the late 17th and early 18th centuries led Anglicans to a clear teaching that the three Holy Orders are Bishops, Priests and Deacons, and not Presbyters, Deacons and Sub-deacons.

The accounts given in the Book of the workings of the English Convocations, and of the newly constituted Convocation in Ireland in the time of Ussher, are most interesting to us who live in Churches in newer lands with synodical councils entirely free of entangle-

ments with secular parliaments. It is clear that we ought not to copy too closely the methods of modern parliaments nor yet of ancient convocations still tied up to a secular Parliament.

R. P.

IDEALS IN CHURCH MUSIC. An official statement prepared for the Joint Commission on Church Music. The Protestant Episcopal Church. By Leo Sowerby. Seabury Press, 1956. Paper. Pages 21, 65 cents.

THIS concise and well-written booklet not only expresses the ideals of the author regarding Church Music but supplies the reader with an admirable brief survey of Church Music history. The well-informed church musician will find in the work little with which he has not long agreed, but the great majority of the laity and, alas, too many of the Clergy ordinarily give slight thought to such matters. It is to be hoped that those to whose attention this book is called will not merely skim it through but rather, in the words of Cranmer, "read mark, learn and inwardly digest" its contents.

E. T.

THE FRUITS OF THE SPIRIT, LIGHT OF CHRIST, AND ABBA, by Evelyn Underhill. Longmans' Green and Co., 1956. Pages, 266, $2.25.

THIS Episcopal Book Club Selection for October 1956 comprises three well-known works of Miss Underhill's combined in one volume. It is convenient to have them in this pocket form, and they will be of great help to those who truly care about the things of the spirit and the interior life. One could wish that the print were not quite so small, since that may prove a drawback for some. However, this was probably unavoidable in a volume of such compact size.

R. M. G.

WINDOW ON JAPAN, by Leonors E. Lea. Foreword by the Rt. Rev. Henry Knox Sherrill. The Seabury Press, Greenwich, Connecticut, 1956. Paper. Pages xii, 147. $2.00.

THIS is an altogether admirable little book and is strongly recommended to all those who wish to understand something of present day Japan, and the work of the Anglican Communion in that country. Miss Lea is a veteran missionary, one of the

few who remained in Japan throughout the war, and knows whereof she writes. The book includes not only an outline of the missionary work of the Church in Japan, but also, brief, but useful, outlines of the history of the country, and of the arts, customs, and social life of the land. A well-deserved tribute is paid to the Presiding Bishop of the Nippon Sei Ko Kai, the Right Rev. Michael Yashiro, to whose wisdom and courage — under God — the preservation of our Church in Japan is due. Miss Lea's opinion concerning the place of missionaries in present day Japan is of the greatest interest:

> I have boldly said elsewhere that this is an age when the Church in Japan can manage without missionaries. This was simply proved during the war . . . Although missionaries have helped enormously after the war, I boldly assert here also that they have not been necessary to the reconstruction of the Church. . . .
>
> On the other hand, missionaries are invaluable, not for the existance but for the expansion of the Church, and can help beyond expectation. . . . the more missionaries that come the better." (p. 66).

G. M. W.

CHRIST AND THE MODERN OPPORTUNITY, by Charles E. Raven. The Seabury Press, Greenwich, Conn., 1956. Cloth. Pages 88. $2.25.

THE Mission Committee of McGill University was well advised to make available to a wider public the series of five addresses delivered to the student body in January, 1955 and now published by the Seabury Press. As chaplain to Queen Elizabeth and former vice chancellor of Cambridge University and Regius Professor of Divinity there, Canon Raven puts the impressive seal of his personal and official prestige on everything he speaks or writes.

The addresses are slanted toward the young people now swarming over college campuses and far more willing, so the report goes, than their fathers were to take seriously the claims of the Faith. Fortunately, Canon Raven is not one to "talk down" to undergraduates or to "talk up" to super-sophisticates. With deep sincerity and moving conviction he tells these collegians that the only way through the raging conflicts of race, class, the sexes, freedom, and total war is individual and collective surrender to the Lordship of Christ.

There is no over-straining for apologetic effect. Only the stark, unanswerable imperative: "Follow Me."

S. T.

MAN IN THE MIDDLE, by James A. Pike and Howard A. Johnson. The Seabury Press, Greenwich, Conn., 1956. Cloth, Pages 118. $2.25.

EVER hear of the Seven Deadly Sins?

You may wonder, after reading this book, whether your ears or your eyes have deceived you.

Here is the new theology in truly modernistic dress and in the smartest Hollywood-TV-Radio idiom. In fact, the original material was broadcast *seriatim* over the ABC Radio Network back in 1954. The authors are, respectively, Dean of the Cathedral of St. John the Divine and Canon Theologian of the same Cathedral. Both are also esteemed members of the Columbia University faculty.

What emerges from the script are three-cornered conversations called trialogues. In one corner is the "Tempter", in the opposite corner, the "Voice", and in the middle, "John", the well-known "Everyman" of an earlier day.

The Seven Deadly Sins beset "John" as they have every son of Adam since the Fall. It is no small achievement that Dean Pike and Canon Johnson were able to go on the air with such a word as "sin." And "John" will find out, if he lives long enough, that sin is not only incorrect in the best circles but that it has a way of being all-out deadly.

S. T.

HYMNS AND THE FAITH, by Erik Routley. Seabury Press 1956. Cloth. Pages xii, 311, $5.75.

MR. ROUTLEY, an English Congregational minister, and a student and lecturer in the field of hymnology and Church music, takes some of the finest and best-loved hymns of the Church and gives a brief analysis of their meaning to him, and a little meditation about their central ideas. He offers us some pleasant, rambling thoughts in regard to this excellent selection of hymns; but unfortunately it often appears that he has not sufficient theological background and knowledge to deal successfully with his material. The result, therefore, is frequently an individualistic interpretation. More historical material in regard to these great hymns and their composers, more depth of insight, rather than the author's personal views, would have made the book more valuable.

R. M. G.

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